

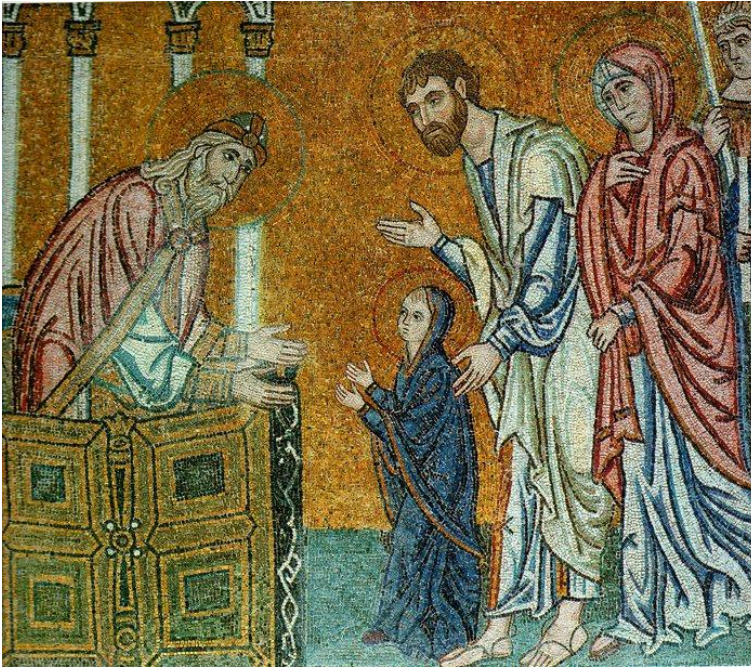
ALL SAINTS ANTIOCHIAN ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America
4129 W. Newport Ave., Chicago, IL 60641
773-231-6177 • www.allsaintsorthodox.org

Sunday, November 24, 2024

22th Sunday after Pentecost • 13th Sunday of St. Luke's Gospel
After-Feast of the Entrance of the Theotokos

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am



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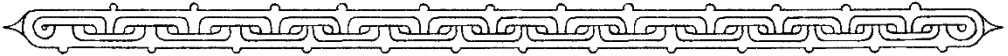


Apolytikion of the Resurrection (Tone 5): Let us believers praise and worship the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the cross in the flesh to suffer death, and to raise the dead by His glorious resurrection.

Apolytikion for the Entrance of the Theotokos (Tone 4): Today is the prelude of the goodwill of God, of the preaching of the salvation of mankind! The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: 'Rejoice, O fulfillment of the Creator's dispensation!'

Kontakion for the Entrance of the Theotokos (Tone 4): The most-pure Temple of the Savior, the precious chamber and Virgin, the sacred treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the abode of heaven!

Apolytikion of All Saints (Tone 4): Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people! Grant peace to Thy habitation and great mercy to our souls.



THE EPISTLE

For the Twenty-Second Sunday after Pentecost

Thou, O Lord, shalt preserve us and keep us from this generation.

Save me, O Lord, for the godly man hath disappeared.

The Reading from the Epistle of St. Paul to the Galatians (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy

be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

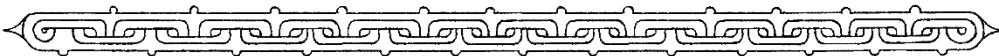
THE GOSPEL

For the Thirteenth Sunday of Luke

The Reading from the Holy Gospel according to St. Luke (18:18-27)

At that time, a man came testing Jesus and asking, “Good Teacher, what shall I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.’” And the man said, “All these I have observed from my youth.”

When Jesus heard it, he said to him, “One thing you still lack: Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, “How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” Those who heard it said, “Then who can be saved?” Jesus said, “What is impossible with men is possible with God.”



THE ORTHODOX SPIRIT AND THE NATIVITY FAST

His Eminence Metropolitan Saba

Saint Porphyrios of Kafsokalyvia recounts, in the context of narrating events from his life, his experience as a spiritual father with the sacrament of confession. He was a mere fourteen years old when he fled to Mount Athos. There, he lived in the company of two hermits who were brothers according to the flesh. His illness compelled these hermits to send him down from the sacred mountain in search of medical treatment and recovery. Upon returning to his village and regaining his health, the metropolitan of the archdiocese ordained him a priest and granted him the blessing to be a father confessor, all while he was a young man of just twenty-two years, and he only knew the spiritual direction of ascetic monastic life.

In reflecting on that experience, he mentioned that he kept the book of Saint Nicodemus of Athos by his side. This book, rooted in the realities of the 16th and 17th centuries, meticulously

cataloged sins one by one and established rules for repentance and discipline for each sin. The canons contained within this book may seem excessively stringent to the modern person.

Saint Porphyrios' unwavering commitment to his faith and his monastic education compelled him to consult this book after every confession. He would assign penitents a regimen that corresponded to their particular sin: three hundred prostrations daily, weeks or months of fasting, and so forth. However, he soon realized that these rules exceeded the capacities of the faithful and did not contribute to their spiritual growth. On the contrary, they led to a sense of despair regarding the possibility of overcoming their sins, and this despair often caused them to return to their sins.

He thus made the decision to close the book and place it on the shelf. Instead, he began to inquire of the penitents regarding the number of prostrations they could reasonably perform and the duration of fasting they could sustain, providing them with an obedience tailored to their abilities.

The example of Saint Porphyrios teaches us the distinction between the spiritual teachings of the Church and their practical application. Spiritual growth is a gradual process in which believers ascend toward their desired spiritual state. The Church's role is to provide personal support and guidance to individuals on their spiritual journeys, helping them climb the ladder of salvation. Pastors or spiritual fathers draw from living spiritual experiences, not just static texts, to offer spiritual care that considers the individual's capacity, readiness, and circumstances.

Father confessors accompany the faithful on their spiritual path and tailor their guidance to the unique needs of their spiritual children, focusing on what is most beneficial for their growth in Christ. The Gospel serves as a general spiritual guideline, but the specific application and embodiment of the Gospel's teachings depend on the spiritual father's experience and the individual believer's abilities, circumstances, and state of being. This principle forms the foundation of Orthodox spiritual guidance.

A story from *The Garden of Monks* illustrates this concept. It tells of a young man from a wealthy family who sought monastic life in an Egyptian desert monastery. The monks of the monastery slept on the ground, following the customs of their time. However, the abbot granted the young man the privilege of using a pillow while sleeping. Some of the other monks saw this as special treatment and complained. The abbot responded by saying, "My sons, you used to sleep on the ground in your homes, and when you came to the monastery, your

sleeping conditions did not change much. But he used to sleep on a bed with a pillow of ostrich feathers. Whose monastic sacrifice is greater?"

This incident, along with countless others in our spiritual heritage, emphasizes the importance of tailoring guidance to each person's abilities, circumstances, and potential to help them progress to higher levels of spiritual growth. As the Apostle Paul says, "*When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things*" (1 Cor. 13:11).

"The letter kills, but the Spirit gives life" (2 Cor. 3:6) yet going beyond the letter and reaching the Spirit requires deep spiritual experience and profound humility, which enables pastors to be receptive to the experiences of those more spiritually advanced and benefit from them. Often, stubbornness and excessive rigor are rooted in hidden passions such as self-righteousness or vainglory. History has witnessed the downfall of many who, in their strictness, stifled and overwhelmed those under their guidance. ...

The spiritual father's role is to accompany his spiritual children, nurturing their spiritual growth and development, rather than burdening them with practices that exceed their capacity and lead to despair, ultimately causing them to abandon the Christian path leading to salvation. The arrangements within our Church order (the Typikon) are designed to help believers engage with and experience the salvific events they commemorate. These arrangements aim to facilitate spiritual growth, purity, and holiness rather than serve as additional burdens. In the words of Jesus, "*The Sabbath was made for man, not man for the Sabbath*" (Mark 2:27).

Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

Today:

- Orthros & Divine Liturgy, beginning at 8:30am
- Coffee hour provided by last names G-K
- Church school after coffee hour; adult class taught by Joseph Letendre

Tuesday, Nov. 26:

- Morning prayers, 9am
- Bible Bowl study of the Gospel of Luke, 5pm
- Divine Liturgy for Thanksgiving, 7pm

There will be no services at the church this coming Wednesday, Thursday, and Friday.

Saturday, Nov. 30: Great Vespers, 7pm

Next Sunday, December 1:

- Orthros & Divine Liturgy, beginning 8:30am
- Coffee hour provided by families L-P
- No Church school for Thanksgiving weekend
- Choir practice will follow coffee hour

DCFS CHRISTMAS DRIVE. Please consider participating once again in this Pan-Orthodox philanthropic project in the Chicagoland area that provides Christmas gifts to local foster children. New gifts should be purchased, placed in gift bags, securely labeled with the gift tag provided by DCFS (yellow sheet), and returned to the table at the back of the church by Sunday, December 1. The kids enjoy hearing from donors, so consider writing a note to include with your gift! If you have any questions, please contact Sh. Kim, Keggers854@aol.com. Thank you for your participation and generosity!

ADVENT FOOD DRIVE. Again we are blessed to be able to participate in our Advent food drive for the poor in our city. Beginning Saturday, November 16, please bring your donations of non-perishable foods. These will be given to individuals living on the street who visit the drop-in center of Northside Housing. In particular, they are asking for items that don't need cooking, heat and serve containers, or cans with pop-tops (there is a microwave available at the center). A list of suggested items is on the greeter table. Please place your

donations in the back of the church on or near the table. The deadline is Sunday, December 22. Monetary donations are also accepted, please write 'food drive' on the memo line.

If you have any questions, please call or email Sandy Abraham. God blesses those who remember the poor!

LOST AND FOUND. We have a lost and found box downstairs by the coat rack; sometimes you'll find items spread out on one of the tables. We've had several instances recently where personal items were placed on the top shelf of the coat rack downstairs, then placed on the "unclaimed items" pile before the owners had a chance to claim them. Mistakes happen, but please do not take what is not yours!

Volunteer Schedule

Date	Reader	Prospora	Greeter	Coffee	Food
Sun. Nov. 24*	Christy K	Dn Walid	JoAnne T	Alina S	G-K
<u>Tues. Nov. 26*</u> <i>Thanksgiving</i>	Jim K	Sarah S	Azizeh C	n/a	Potluck
Sun., Dec 1*	Paul K	Sandy A	Nancy L	Domitille	L-P
Sun., Dec 8*	Joseph L	Debbie K	John O	Lydia A	R-Z
Sun., Dec 15*	Richard C	Pat K	JoAnne T	Zach C	A-F
Sun, Dec 22*	Michelle C	Domitille	Azizeh C	Alina S	G-K
<u>Tues, Dec 24</u> <i>Nativity</i>	Sdn Joseph	Cristina P	Nancy L	n/a	n/a

For Sunday coffee hour, the last names of our church members have been divided into four parts alphabetically (A-F, G-K, L-P, and R-Z). On your assigned week, please bring something simple to share with everyone for coffee hour.

****Shaded dates indicate fasting. No meat or dairy should be served in the church on these days.***

If you have children, monitor them as they go through the coffee hour line, and make sure they don't take more than they can eat. Please also help your children clean up after themselves.

Weekly clean-up will be the responsibility of those providing coffee hour, but of course, things go faster when we all pitch in and help!



DAILY BIBLE READINGS

NOVEMBER 24-30, 2024

ADAPTED FROM THE
LECTIONARY OF THE ANTIOCHIAN ARCHDIOCESE

Sunday, Nov. 24: St. Clement, Pope of Rome
John 21:14-25 / Galatians 6:11-18 / Luke 18:18-27

Monday, Nov. 25: Catherine the Great Martyr of Alexandria
Daniel 10 / 1 Thessalonians 1:1-5 / Luke 17:20-37

Tuesday, Nov. 26: Stylianos the Monk of Paphlagonia
Daniel 11 / 1 Thessalonians 1:6-10 / Luke 18:1-8

Wednesday, Nov. 27: James the Great Martyr of Persia
Daniel 12 / 1 Thessalonians 2:1-13 / Luke 18:9-17

**Thursday, Nov. 28: Stephen the New
Thanksgiving Day**
Colossians 3:12-17 / Luke 17:12-19

Friday, Nov. 29: Hieromartyr Dionysius, Bishop of Corinth
Bel & the Serpent / 1 Thessalonians 2:14-20 / Luke 18:28-34

Saturday, Nov. 30: Apostle Andrew the First-Called
1 Peter 1:1-2:6 / 1 Peter 2:21-3:9 / 1 Peter 4:1-11
Matthew 4:18-23 / 1 Corinthians 4:9-16 / John 1:35-51

ALL SAINTS IS A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
WWW.ANTIOCHIAN.ORG

HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NORTH AMERICA
ARCHIMANDRITE JEREMY DAVIS, VICAR FOR THE DIOCESE OF TOLEDO & THE MIDWEST